

THE
OFFICE

Used at the

CONSECRATION

OF

St. *ANDREW*'s Church
in *Penrith*.

March xvii. MDCCXXII.



L O N D O N,

Printed for THOMAS CORNEY, Bookseller
in *Penrith*, *Cumberland*. MDCCXXIV.

THE

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OF THE

CONSECRATION



MUSEUM

LONDON

Printed by J. G. & J. S. G. at the
Museum Press, 1871

(I)



A

FORM

OF

Consecrating CHURCHES,
CHAPELS, and CHURCH-
YARDS, OR PLACES OF
BURIAL.

Agreed upon in the LOWER-HOUSE
of CONVOCATION, in the
Year 1712.

Copy'd from the *Journal* by Mr. LEWIS.



WHEN the *Bishop* and the
Clergy (of which there shall
be two at least) have en-
ter'd the *Church* or *Chapel*,
in their several *Habits*, let
them, as they walk up from the *West* to
the *East* End, repeat alternately the

A 2

24th

24th Psalm, the Bishop beginning, *The Earth is the Lord's ; with Gloria Patri.*

When they are come to the *Lord's Table*, the Bishop, sitting in his *Chair*, shall have the *Instrument of Dedication, Donation, and Endowment* of the *Church, or Chapel, Church-yard, or Burial-Place* presented to him by the *Founder*, or some proper Substitute, which he shall cause to be read by his Register, or other Officer deputed for that Purpose ; and after that the Bishop shall lay the *Instrument, or Instruments* upon the *Table*, and standing on the North side, shall turn to the Congregation, and say,

DEarly beloved in the Lord, forasmuch as in all Ages of the World, devout and holy Men, moved either by the secret Inspiration of the Holy Spirit, or by express Command of God, or by their own Reason and Sense of the natural Decency of things have erected Houses, Tabernacles, Temples, Synagogues, and Churches for the Worship of God, and separated them from all profane and common Uses, in order to fill Mens Minds with greater Reverence for his glorious Majesty, and affect their Hearts with more Devotion and Humility when they approach his sacred Presence ; all which pious Designs

signs have been approv'd, and graciously accepted by our heavenly Father; let us not doubt but he will also favourably approve this our godly Purpose, of sanctifying this Place, and setting it apart, in Solemn Manner, to the Performance of the several Offices of our religious Worship; and let us faithfully and devoutly beg his Blessing on this our Undertaking, and say,

[Here let the Bishop kneel on the North side of the Table.]

O Eternal God, mighty in Power, of Majesty incomprehensible, whomeven the Heaven of Heavens cannot contain, much less the Walls of Temples made with Hands; and who yet hast graciously been pleas'd to promise thy especial Presence in whatever Place, even two or three of thy faithful Servants shall assemble in thy Name, to offer up their Supplications and their Praises to thee: Vouchsafe, O Lord, to be now present with us, who are gather'd here together, to consecrate this Place (now, as formerly, dedicated to the Honour of St. ANDREW the Apostle,) with all Humility and Readiness of Heart, to the Honour of thy great Name; separating it henceforth from all unhallowed, ordi-

ordinary, and common Uses, and dedicating it entirely to thy Service, for reading thy most holy Word, for celebrating thy blessed Sacraments, for offering to thy glorious Majesty the Sacrifice of Prayer and Thanksgiving, for blessing thy People in thy Name, and for Performance of all other holy Ordinances. Accept, O Lord, this Service at our Hands, and bless it in such Manner, and with such Success as may tend most to thy Glory, and the Furtherance of our Happiness, thro' Jesus Christ our blessed Lord and Saviour. Amen.

WE know, O Lord, we are not worthy to appoint unto thee any Place, or offer to thee any thing belonging to us; yet, we beseech thee, out of thine infinite Goodness, to be present now among us in this religious Action, and graciously to accept and prosper this our Undertaking. Receive the Prayers and Intercessions of us, and all other thy Servants, who either now or hereafter entering into this thy House, shall call upon thee; and give both them and us Grace (whenever we draw near to thy Courts) to prepare our Hearts with Reverence and godly Fear; affect us with an awful Apprehension of thy Heavenly Majesty, and with a deep Sense of our own Unworthiness to
ap-

appear before thee, that so approaching thy Sanctuary with Lowliness and Devotion, we may be careful to bring with us clean Thoughts, pure and humble Hearts, Bodies undefiled, and Minds sanctified, and washing our Hands in Innocency, may come to thine Altar an acceptable People, thro' Jesus Christ our Lord. Amen.

After this, let the *Bishop*, continuing where he is, say the following Prayers, standing up, and with his *Face* to the Congregation.

Regard, O Lord, the Supplications of thy Servants, and grant that whosoever shall be dedicated to thee in thy House by Baptism, may be sanctify'd with the Holy Ghost, deliver'd from thy Wrath, receiv'd into the Ark of Christ's Church, and ever remain in the Number of thy faithful and elect Children. Amen.

GRant, O Lord, that they who in this Place shall, in their own Persons, undertake to renew the Promises and Vows made by their Sureties for them at their Baptism, and thereupon shall be confirm'd by the Bishop, may receive such a Measure of thy Holy Spirit, that they may be enabled

enabled to fulfil the same, and grow in Grace to their Lives End. Amen.

GRant, O Lord, that whosoever shall, in this Place, receive the blessed Sacrament of the Body and Blood of Christ, thy Son, may come with Faith, Charity, and true Repentance, and being fulfill'd with thy Grace and heavenly Benediction, may, to their great and endless Comfort, obtain Remission of their Sins and all other Benefits of his Passion. Amen.

GRant, O Lord, that by thy Holy Word, which shall be read and preach'd within this Place, the Hearers may both perceive and know what Things they ought to do, and may have Grace and Power to fulfil the same. Amen.

GRant, O Lord, that whosoever shall be join'd together in this Place, in the holy Estate of Matrimony, may surely perform and keep the Vow and Covenant betwixt them made, and may remain in perfect Love and Peace together unto their Lives End. Amen.

Grant,

GRant, we beseech thee, Blessed Lord, that whosoever shall draw near unto thee in this House, to give thee Thanks for the great Benefits they have receiv'd at thy Hands, to set forth thy most worthy Praise, to hear thy most holy Word, and to ask such things as are requisite and necessary as well for the Body as the Soul, may do it with that Stedfastness of Faith, that Seriousness, Attention, and devout Affection, that thou mayst accept their bounden Duty and Service, giving them Grace to be Doers of thy Word, and not Hearers only, and vouchsafing to them whatever else, in thy infinite Wisdom and Goodness, thou shalt see to be most expedient for them; and this we beg for Jesus Christ his sake, our blessed Lord and Saviour. Amen.

After this, let one of the Priests (the appointed Curate of the Place, if he be present) begin the Service for the Day, except where it is otherwise order'd. Here Dr. TODD began and read the Prayers.

Proper Psalms, 84, 122, 132.

First Lesson, 1 *Kings*, c. 8. from
v. 22. to v. 62.

Second Lesson, St. *John*, c. 2. from
v. 13. to the End.

In the *Second Service*, after the *Commandments*, and one of the *Collects* for the *King*, instead of the *Collect for the Day*, shall be used these following.

O Lord Almighty, King of Heaven and Earth, who in the Day-time by a Cloud, and in the Night by Fire, didst declare thy Presence by thy moving Tabernacle in the Wilderness, and by like sensible and glorious Manifestations of thy self; didst consecrate the Temple of Jerusalem for the Place of thy settled Abode among thy chosen People, Vouchsafe, we beseech thee, to encompass this thy House, and all that are in it, with thy gracious Favour; inflame our Hearts with that holy Fire from Heaven, that may consume in us whatsoever is vile and earthy, and kindle in our Souls a fervent and constant Love of thee; make us truly sensible how great an Honour it is to be admitted into thy Sanctuary, to
present

present ourselves and our Supplications before the Throne of thy Grace, that so we may never presume to approach thy House with hypocritical and cold Devotions, drawing near unto thee with our Lips, while our Hearts are far from thee: Let us always approach thy holy Courts with Reverence and godly Fear; let us behave ourselves in thy Sanctuary as mindful of thine especial Presence, so that we may depart thence endued with greater Measures of thy Grace, and fulfilled with thy heavenly Benedictions; thro' Jesus Christ our Lord, to whom with thee, O Father, and the Holy Ghost, be ascrib'd, as is most due, all Glory, Might and Majesty, both now and evermore. Amen.

O Most blessed Saviour, who, by thy gracious Presence, at the Feast of Dedication, didst approve and honour such religious Services as this which we are now performing unto thee, be present at this Time with us also by thy Holy Spirit; and because Holiness becometh thine House for ever, sanctify us, we pray thee, that we may be living Temples, holy and acceptable unto thee; and so dwell in our Hearts by Faith, and possess our Souls by

thy Grace, that nothing which defileth may enter into us; but that being cleansed from all carnal and corrupt Affections, we may ever be devoutly given to serve thee in all good Works, who art our Saviour, Lord, and God, blessed for evermore. Amen.

The Epistle, 1 Cor. c. 3. from v. 16. to the End.

The Gospel, St. John c. 10. from v. 22. to v. 30.

After the Communion, before the final Blessing, let the Bishop say,

Blessed be thy Name, O Lord God, for that it pleaseth thee to have thy Habitation among the Sons of Men, and to dwell in the midst of the Assembly of the Saints upon Earth. Bless, we beseech thee, the religious Performance of this Day; and grant, that in this Place, now set apart to thy Service, thy holy Name may be worshipp'd in Truth and Purity to all Generations, thro' Jesus Christ our Lord. Amen.

If

If the *Church* or *Chapel* was built and endow'd by any *private Person* or *Persons* then alive, let the *Bishop* say the following Prayer.

Blessed be thy Name, O Lord, that it hath pleased thee to put it into the Heart of thy Servants, the Parishioners, and their Benefactors to erect this House to thy Honour and Worship. Bless, O Lord, them, their Families and Substance, and accept the Work of their Hands; remember them concerning this; wipe not out their Kindness that they have shewed for the House of their God, and the Offices thereof; and grant, that all they, who shall enjoy the Benefit of this pious Work, may shew forth their Thankfulness, by making a right Use of it, to the Glory of thy blessed Name, thro' Jesus Christ our Lord. Amen.

The Peace of God, &c.

If there be only a *Church-yard* to be consecrated, adjoining to any *Church* or *Chapel*, let the common Service of the Day be read in the *Church* or *Chapel*,
and

and at the End thereof, let the Instrument of *Donation* be read before the Bishop in the *Church-yard*, and the Bishop and *Clergy* standing there with the People, in some convenient Place, let the Bishop say the Prayer following.

But if the *Church-yard*, or *Buryal-Place*, be remote from the *Church* or *Chapel*, it shall suffice to use only the same following Prayer, the Instrument of *Donation* being first read.

O God, who hast taught us in thy holy Word, that there is a Difference between the Spirit of a Beast that goeth downwards to the Earth, and the Spirit of a Man which ascendeth up to God who gave it ; and likewise by the Example of thy holy Servants in all Ages, hast taught us to assign peculiar Places where the Bodies of thy Saints may rest in Peace, and be preserv'd from all Indignities, whilst their Souls are kept in the Hands of their faithful Redeemer. Accept, we beseech thee, this charitable Work of ours, in seperating this Portion of Ground to
that

that good Purpose; and give us Grace, that by the frequent Instances of Mortality we behold, we may learn and seriously consider how frail and uncertain our Condition here on Earth is, and so number our Days, as to apply our Hearts unto Wisdom; that in the midst of Life thinking upon Death, and daily preparing our selves for the Judgment that is to follow, we may have our Part in the Resurrection to Life, with him who dy'd for our Sins, and rose again for our Justification, and now liveth and reigneth with thee and the Holy Ghost, one God, World without End. Amen.

There are extant several Forms of Consecration, composed by particular Hands. The Foundation of all in this Reformed National Church, was laid by Dr. Lancelot Andrews, Bishop of Winchester. The Pious may consult Bishop Sparrow's Rationale, Dr. Long's Sermon, Mr. Collier's Second Volume of Ecclesiastical History, &c.

Bishop Patrick's Prayer used at the Consecration of the Communion Plate.

Most

MOST Blessed Lord, accept, we beseech thee, of the Oblation we make unto thee of these Vessels, which we humbly dedicate to thy Divine Service at thy Holy Table; and as we wholly give them up to thy Use in the Ministration of the Holy Communion of Christ's Body and Blood, so we pray thee to receive them for thine own; preserve them from being any Way profaned; and being here set apart by our Office and Ministry to thy Service, let them always continue to be so employ'd, thro' Jesus Christ our only Lord and Saviour. Amen.

To these may be added the Thanksgiving and Prayer of his Grace, Sir *William Dawes*, Archbishop of *York*, at the Consecration of *Queen's College Chapel*; published by Mr. Provost *Gibson*, 1. Nov. 1719.

“ **W**E bless thy great and glorious
 “ Name, O Lord our God,
 “ that it pleaseth thee to have thy Ha-
 “ bitation among Men, and to dwell in
 “ the Assemblies of the Righteous. And
 “ blessed

" blessed be thy Name, that thou hast
 " raised up such Benefactors to this Col-
 " lege, as have enabled them to build
 " this House, wherein we are now as-
 " sembled to thy Praise and Glory.
 " Good Lord, still bless them, and pros-
 " per the Work of their Hands upon
 " them; Lord, prosper thou their handy-
 " Work. Let all useful Learning, true
 " Religion, and unfeigned Piety, always
 " flourish in this Society; that from
 " thence may proceed many able Per-
 " sons, fit to serve thee both in Church
 " and State. And for that End, encline
 " them duly to resort unto this thy
 " House, to beg thy Blessing upon their
 " Studies, and to recommend themselves
 " unto thy Grace and Favour, through
 " Jesus Christ our only Lord and Savi-
 " our. Amen.

*Some Authorities of Canon-Law for the
 Reconsecration of Churches.*

" Churches or Altars, whose Conse-
 " crations are uncertain, ought to be
 " consecrated without Dispute.

C

" A Church

“ A Church built upon the *Ground*
 “ where an *old one* stood, is not to be
 “ esteem'd the *same Church*, but must
 “ be *consecrated*, as if there never had
 “ been a *Church* in that Place.

“ If the Walls are *rebuilt* from the
 “ *Foundation*, the Church ought to be
 “ *consecrated* again.

“ If the *Altar* be *broken down*, or
 “ *remov'd*, the Church is to be new *con-*
 “ *secrated*.

“ If the *Fabrick* of a *Church* becomes
 “ *wholly ruinous*, and is *rebuilt* from the
 “ *Foundation*, it ought to be *reconsecra-*
 “ *ted* ; but if the Walls *by degrees* de-
 “ cay, and are *gradually* repair'd, it
 “ ought not ; or if a *Church* be en-
 “ larg'd, either in Length, Breadth, or
 “ Height, it ought not to be *reconse-*
 “ *crated* ; because, as the Canonists ex-
 “ press it, *Sacrum trahit ad se non Sa-*
 “ *crum*, that Part which is already *holy*,
 “ *sanctifies* whatever is added to it.

“ Churches

“ Churches that have been once con-
 “ *secrated* to GOD, ought never to be
 “ *reconsecrated*, unless they have de-
 “ cay’d, or been consumed by *Fire*, or
 “ been *desecrated* by the Spilling of
 “ *Blood*, or by the Commission of *For-*
 “ *nication* or *Adultery* ; because as an
 “ *Infant* that has been once *baptized* in
 “ the Name of the *Father*, and of the
 “ *Son*, and of the *Holy Ghost*, ought ne-
 “ ver to be *rebaptized* ; so a *Church*,
 “ once *dedicated* to GOD, should never
 “ be again *consecrated*, provided always,
 “ that the Persons, officiating at the
 “ *Consecration*, profess’d their Belief in
 “ *the Holy Trinity*.

“ The Churches of the *Arians*, where
 “ the Doctrine of the *Trinity* has been
 “ undermined and exploded, ought to
 “ be reconsecrated wherever they are
 “ found.

Vid. *Gratiani Decretum de Consecrati-*
one. Distinct. 1.

Our *Bishops* are tied to no *Form* of Consecration, none being yet establiſh-
ed: But are left to their own Thoughts,
till *this*, or ſome other writ with the
ſame *Spirit* (which is much to be wiſh-
ed) be added to the Book of Common-
Prayer. The Century looks periodical
to ſeveral Churches: Many of them
being founded much about the ſame
religious Age, muſt fall and riſe pro-
portionably, *yea the Time is come.*

Some *Specimens*, or *Essays* towards a
Form of Consecration are extant, drawn
up by particular Hands: The *Plan* of
all in the *Engliſh* Church being laid
by Dr. *Lancelot Andrews*, Biſhop of
Wincheſter, and is in the End of Biſhop
Sparrow's Rationale. Something of this
Nature may be met with at the End
of Dr. *Long's* Sermon, and Mr. *Col-
lier's* Second Volume of *Eccleſiaſtical
Hiſtory*. But if Archbiſhop *Laud* left
a Draught, as I am inclin'd to believe
he did, by his Prayer at the laying
of the firſt Stone of *Hammersmith*
Chapel,

Chapel, and other Inducements, I dare say, from what I have seen of that Confessor's, it would be like Him, and bear Witness to his Piety. I say it therefore to my Superiors, as the Disciples did, instructed of our Lord, and let no uncircumcised Philistine squib at the Expression, *The Church hath need of it.* A very few other Rites, and so much the better, being permitted even the Bishops themselves (for Things quadrate best that are wrought by one Rule) it is a Pity the Protestant Body, when so heartily inclined to it, should be hindred of this among other Complements of Duty, for which there is good Reason and a growing Necessity.

Before I take my Hand off the Table, I beg leave to enter one Memorandum, viz.

On Sunday-Morning the 17th of March, 1722. The Lord Bishop of Derry in his Robes, attended by Dr. Todd

Todd and the *Preacher* in their *Surplices*, proceeded from the Vicarage in *Penrith*, to the Great *West* Door of the Church, and open'd the Consecration with the twenty fourth *Psalms*; repeating it alternately, at several *Stations*, as they advanced to the Altar, assisted with a good Appearance of the *Clergy*, and a suitable Behaviour of a full House.

My Lord, during the *first* Service, continu'd standing, at the *Altar*, sitting in his Chair, or kneeling at the *Foot-stool*, as the Discipline required; whether *He* return'd to finish after the *Sermon*.

The Office *His Lordship* us'd in *MS.* I soon apprehended, all *Changeables* changed, was the same with *Mr. Lewis's*, or the *Convocation's*, throughout the whole Action: To whom, with due Reverence, I submit the Honour of the Transcript; esteeming a Piece of Piety, only not to wait their Order and Approbation

probation of what is done, (which is but applying *one* Example to the Rule,) at least a less Injury to rob *them* of this Communication, than the *World* of so much Pleasure and Devotion.

F I N I S.



preparation of what is done, (which is
but applying one Example to the Rule)
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F I N I S

